

61
A FRUITFULL
TREATISE

full of heavenly consolatiō

against the fear of Death:

WHEREUNTO ARE ANEXED

Certaine Sweet Meditations,

To wit,

Of the Kingdome of Christ

Of Life everlasting

*and Of the blessed estate and felicitie
of the same*

By that holy Martyr of GOD

JOHN BRADFORD.

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his Shop a little above the

Kirke stile at the signe

of the golden angel.


1641.



ECCLESIAST. 5.

MAKE no tarrying to turne unto the Lord
And put not off from day to day: For sud-
denly shall his wrath come, and in the day of venge-
ance he shall destroy thee. Stand fast in the way
of the Lord: Be stedfast in thine understanding,
And follow the word of Peace and Righte-
ousnesse.





A TREATISE against the feare of Death

*Being minded (through the help
of GOD. for mine own comfort,
and encouraging of others) to
speak something of Death, (as
whose doores, though I have stood
a great while, yet never so neer, to mans judgements,
as I doe now) I thinke it most requisit to
call and crie for thine help, O Blessed Saviour
Jesus Christ, who hast destroyed Death by
Death, and brought in place thereof, Life and
Immortalitie, as by thy Gospell it appeareth.
Grant to me a true and lively Faith, where-
through, men passe from Death to Eternall Life,
that of practice, and not of naked speculation, I
may write something concerning Death, (which
is dreadfull out of thee, and in it self) to the glorie
of thine holy Name, to mine own comfort in thee
and to the edifying of all them, to whom this my
writing shall come to be read or heard, Amen.*

THere bee foure kindes of Death, One
which is Naturall, another which is
Spirituall; a third which is Temporall, and

-a fourth which is Eternall. Concerning the first and the last, what they be, I need not to declare, but the second and the third, perchance of the simple (for whose sake especially I write) are not so soone espyed.

By a Spirituall Death, therefore I meane such a Death, as the body living, the soule is dead; wherefore the Apostle maketh mention in speakin of widowes, who living daintily, *Being alive in body are dead in soule.* Thus you see what I mean by the Spiritual Death, Now by a temporall Death, I meane such a death, wherethrough the body and th' affections thereof, are mortified, that the spirit may live: Of which kind of death, the Apostle speaketh in exhorting us *to kill our members.* And thus much of the kindes of Death, wherein the judgement of the world is not to be approved, for it careth lesse for Spirituall death, than for Naturall Death, it esteemeth lesse Eternall Death then Temporall Death, or els would men leave sinne, which procureth both the one & the other (I mean Spirituall & Eternall death) and those temporally to die, that by Naturall death they might enter into the full fruitiō of Eternall life, which none can enjoye nor enter into, that heere will not Temporallie die, that is, mortifie their affections, & crucifie their lusts and concupiscences: for by
obeying

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obeying them at the first, came * Death: If *Eve* had not obeyed her desire, in eating the forbidden fruit whereby she died Spirituallie, none of these kindes of death had ever come unto man, nor beene knowne of us. Therefore (as I said) wee must needs heere Temporally die, that is, mortifie our affections, to escape the spirituall death, and by naturall death not only escape eternal death of soule and body, but also by it, as by a doore, enter into eternall life, which Christ Iesus our Saviour hath procured and purchased to, and for all that be in him, translating eternall death into a sleep, or rather into a deliverance of soule and bodie, from all kinde of misery and sinne: By reason whereof, wee may see, that to those that bee in Christ, that is, to such as do beleve (which believers I meane, are discerned from others by not walking after the flesh, but after the spirit) to those, I say *Death is no damage, but advantage*, no dreadful thing, but rather desirable, and of all messengers most mirrie, whiles he is looked upon with the eyes of faith in the *Gospel*. But more of this hereafter

Thus have I briefly shewed thee the kinds of Death, what they be, whence they come, and what remedie for them. But now, for as much as I am purposed hereafter to intreat only of the first kinde of Death, that is, of

Naturall death, something to comfort my
 self and others against the dread and paines
 of the same: I will speak of it, as God shall
 instruct me, and as I accustome my self to
 muse on it now and then, the better to bee
 prepared against the houre of temptation.
 I have shewed how that this *Naturall death*
 came by *Spiritual death*, that is, by obeying
 our affections in the transgression of Gods
 precepts, but through the benefit of Christ
 to such as be in him, & die temporally, that
 is, to such believers as labour to mortifie
 their affections, it is no destruction, but a
 plain dissolution both of soul & body, from
 all kinde of perils, dangers and miseries, and
 therefore to such, death is not to be feared,
 but to be desired, as we see in the Apostle,
 who *desired to be dissolved*: & in *Simeō*, who de-
 sired to be loosed, saying: *dismiss me or loose me*,
O Lord: by which words he seemeth plainly
 to teach, that this life is a *bōdage*, & nothing
 to be desired, as now I will something shew,
 First, consider the pleasures of this life, what
 they be, how long they last, how painfully, we
 come by them, what they leave behinde the
 and thou shalt even in them see nothing but
 vanity: as for example, how long lasteth the
 pleasure that man hath in the act of gene-
 ration? how painfully do we behave them-
 selves before they attaine it? how doeth it
 leave

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leave behind it a certain loathsomnes and fulnes? I will speak nothing of the sting of conscience, if it be come by unlawfully: who well seeing this, & forecasting it aforehand, would not forgo the pleasures willingly, as far as need will permit & suffer? if then in this one, whereunto Nature is most prone, & hath most pleasure in, it be thus, Alas, how can we but think so of other pleasures,

Put the case that the pleasures of this life were permanent during this life, yet in that this life it self is nothing in comparison, and therefore is full well compared to a candle-light, which is soone blown out, to a flowre which fadeth away, to a smoke, to a shadow, to a sleep, to a running water, to a day, to an houre, to a moment, and to vanity it self: Who would esteem these pleasures and commodities, which last so little a while? before they be begun, they are gone & past away: How much of our time spend we in sleeping, in eating, in drinking and in talking? infancy is not perceived, youth is shortly over-blown, middle-age is nothing, old age is not long: and therefore (as I said) this life, through the considerations of the pleasures and commodities of it, should little move us to love it, but rather to loath it: God open our eyes, to see these things, and to weigh them accordingly.

Secondly consider the miseries of this life, that if so be the pleasures & commodities in it should move us to love it, yet the miseries might countervale & make us to take it as we should do: I mean, rather to desire to be loosed and dismissed hence, than otherwise. Looke upon your bodies, & see in how many perils and dangers you are, your eyes are in danger of blindnes and beardnes: your ears in danger of deafnes: your mouth and tongue of cankers, tooth-ach, and dumnes: your head in danger of reumes and megrimes: your throat in danger of hoarsnes, your hands in danger of gouts & palsies, &c. But who is able to expresse the number of diseases, whereto mans body is in danger? seeing that some have written, that more then three hundreth diseases may happen unto man: I speak nothing of the hurt that may come to our bodies by prisons, venomous beasts, fire, water, horses, men, &c.

Againe, looke upon your soule, see how many vices you are in danger of, as heresie, hypocrisie, idolatrie, couerousnes, idlenes, securitie, envie, ambition, pride, &c. How many temptations may you fall into? But this shall ye better see, by looking on your old falles, follies, and temptations, and by looking on other mens faults: for no man hath done any thing so evill, but yee may doe the same.

More

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Moreover, Looke upon your name, & see how it is in danger of flanders and false reports: look upon your goods, see what danger they are in for theeves, for fire, &c Look upon your wife, children, parents, brethren, sisters, kinsfolks, friends, servants & neighbours: and behold how they also are in danger, both of soul and body, name and goods as ye are. Look upon the cōmon weale and countrey: looke upon the Church, upon the Ministers & Magistrats, & see what great dangers they are in: so that if ye love them ye cannot but for the evill which may come to them, be heavie and sad. Ye know it is not in your power, nor in the power of any man, to hinder all evill that may come, How many perils is infancy in danger of? What danger is youth subject unto? Mans estate is full of cares: age is full of diseases & sores: If thou be rich, thy care is great: If thou be in honour, thy perils are the more. If thou be poore, thou art the more in danger to oppression But, alas, what tongue is able to expresse the miserablenesse of this life: the which considered, should make us litle to love it, I can compare our life to nothing so fitly, as to a ship, in the midst of the sea, in what danger is the ship, and they that be in it? here are they in danger of tempests, there of quick-sands, on this side of

Pirates,

Pirates, on that side of rockes: now may it
 leake, now may the mast breake, now may
 the master fall sick, now may diseases come
 amongst the mariners, now may there dis-
 cention fall amongst themselves: I speak no-
 thing of want of fresh water, meat, drink &
 such other necessities: Even such another
 thing is this life: Here is the devil, there is
 the world, on this side is the flesh, on that
 side is sin, which thoroughly cleaveth to our
 ribs and will do so long as we be in this flesh
 & naturall life: so that none but blinde men
 can see this life to be so much and so greatly
 to bee desired, but rather as the men that
 saile, are most glad when they approach to
 the haven: even so should we be most glad
 when wee approach to the haven, that is
 death which setteth us aland, whose com-
 dities *no eye hath seen, no tongue can tell, no
 heart can conceive, in any point as it should.*
 Happie! oh! happie were we, if we saw these
 things accordingly: GOD open our eyes
 to see them, Amen.

If any man would desire testimonies of
 these things, although experience, a sufficiēt
 mistresse, is to be credited, yet will I here
 marke certain places, whereunto the Rea-
 der may resort, and finde no lesse than I say,
 but rather much more, if that with diligēce
 he read & weigh the places: *Iob calleth this*
 life

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life a *warfare*, he painteth it out something
 lively under divers similitudes, *S. James* com-
 pareth it to a *vapour*: al the book *Ecclesiastes*
 teacheth it to be *but vanity*: *S. Iohn* saith, it is
 altogether put in evill *David* saith the best thing
 in this life is but *vanity, labor & sorrow* But what
 go I heere about, seeing that almost every
 leaf in the Scripture is full of the brevitie
 and miserie of this life: so that I think, as *S.*
Augustine doth write, that there is no man
 that hath lived so happily in this world that
 wold be content, when death commeth, to
 go backe again by the same steps, whereby
 he hath come into the world, and lived, ex-
 cept the same be in despaire, and look for
 nothing after this life but confusion.

Thus I trust ye see, that though the com-
 modities of this life were such as culd cause
 us to love it, yet the brevity, vanity & misery
 of it is such, as shuld make us little to regard
 it, who beleeve & know death to be the end
 of all miseries to them that are in Christ, as
 we all ought to take our selves to be, being
 baptized in his Name (for our *baptisme* requi-
 reth this faith under pain of damnation) al-
 though we have not observed our profession
 as we should have done, if so be we now re-
 pent, and come to amēdment. To such, I say,
 as are in Christ, death is to be desired, even
 in respect of this, that it delivereth us from
 so

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so miserable a life, and so dangerous a state as we now be in: so that I may well say, they are senselesse without wit, void of love to God, void of al hatred & sense of sin (where with this life floweth) that rather desire not to depart hēce out of al these miseries, than here stil to remaine to their continual grief.

But if these things will not move vs, I wold yet we beheld the cōmodities wherunto death bringeth us: if we be not moved to live this life, in respect of the miseries, whereof it is full, yet wee should be moved to leave it in respect of the infinit goodnes which the other life whereto death bringeth us, hath most plentifully. Men, though they love things, yet for things which are better, can be content to forgo them: even so we now, for the good things in the life to come (if we consider them) shall and will be content to forgoe the most commodious things in this present life. Here wee have great pleasure in the beauty of the world, and of the pleasures, honours, and dignities of the same: also in the company of our friends, parents, Wife, children, subiects: also in plenty of riches, cattell, &c, and yet we know that never a one of these is without his discommodity, which God sendeth, lest we should love them too much, as, if ye will weigh things you shall easily perceive. The

Sunne,

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Stat Sunne, though it be faire and chearfull, yet
they it burneth sometimes too hote : the aire,
e to though it be light and pleasant , yet some-
er. times it is dark and troublous : and so of
not other things. But be it so , that there were
an no discommodities mingled with the com-
ies. modities, yet (as before I have said) the bre-
I vitie and short time that wee have to use
e- them, should asswage their dulcednesse.

ed But if this were not also, but that the
s, pleasures of this life were without discom-
ed moditie permanent , and without perill ,
es (whereof they be full) yet are they nothing
g at all to bee compared to the commodities
h of the life to come.

re What is this earth, heaven and shape of
en the world , wherein beasts have place , and
to wicked men (Gods enemies) have abiding,
be and liberty in comparision of the new Hea-
is ven and earth, wherein righteousness shall
ve dwell ? in comparision of that place where
, Angels and Archangels, and all Gods peo-
es ple, yea, GOD himselfe hath his abyding
r & dwelling ? what is the companie of wise
l children, & c in comparision to the company
e of Abraham, Isaac, & Iacob the Patriarks,
e Prophets Apostles, Martyres, Confessors,
t Virgins and all the Saints of God ? what is
the company of any in this world , in com-
e parison to the company of the Angels, Arce-
angels

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angels, Cherubins, Seraphins, Powers,
Thrones, dominations, yea of God the Fa-
ther, God the Son, & God the Holy Ghost.
What are the riches and pleasures of this life
in cōparison of the felicity of everlasting life
which is without all discōmodities, perpe-
tual, without all peril & icopardie, without
all grief and molestation? Oh, the mirth &
melodie! oh, the honor & glory, oh the riches
and beautie! oh, the power and maiestie!
oh the sweetnesse and dignitie of the life to
come! *The Eye hath not seen, the Eare hath not
heard, nor the heart of mā is not able to cōceiue
any thing, any part of the Eternall felicity & hap-
py Estate of Heaven.* Therefore the Saints on
God haue desired so earnestlie and so heart-
ilie to be there. O how amiable are thy Taber-
nacles! saith David: *My soul hath a desire to en-
ter into the courts of the Lord: mine heart & my
soul reioice in the living God: Blessed are those
that dwell in thine house that they may alwayes
be praising thee: for one day in thy courts, is better
than a thousand elswhere: I had rather be a doore-
keeper in the house of my God, than to dwell in the
house of ungodlines: for the Lord God is a light &
defence.* And again, *As the hart desires the wa-
ter-brook, so longeth my soul after thee O God:
my soul is athirst for God yea, even for the living
God: When shall I come to appear before the presēt
of God, for my soul thirsteth for thee, my flesh also
longeth*

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as longeth after thee in a barren & dry land, where
no water is. They (Gods people I mean) desire
the day of their redemption, and they
still cry, *Let thy Kingdome come*: they crie,
Come Lord IESVS, come. They lift up their
heads, looking for his appearing, who will
make their vile bodies like to his own glo-
rious and immortall bodie: for when Hee
shall appear, they shall bee like unto Him.
The Angels will gather them together, and
they shall meete him in the clouds, and be
alwayes with him: they shall hear this ioy-
full voice, *Come ye blessed of my Father, possesse
the Kingdome prepared for you from the begin-
ning*, then shall they be like unto his Angels:
then shall they shine like the Sunne in the
kingdome: then shall they have crownes of
glorie. and be endued with white garments
of innocency and righteousness, and palmes
of victorie in their hands. Oh happy! happy
is he that may with them see that immor-
tall and incorruptible inheritance, which
then we shall enioy for ever.

Thus ye see (I hope) sufficientlie, that in
respect of heaven and eternall blisse (where
unto by the haven of death we land) this
life though there were no evil in it, is not to
be loved, but rather we that be pilgrimes in
it, should desire with *Paul & Simeon to be loo-
sed and dissolved*, that we might be with God
Here

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Here our bodies (as before is spoken) are in danger of innumerable evils, but there our bodies shall be, not only without all danger but also *be like the glorious and immortall body of the Lord Iesus Christ*. Now our bodies be darke, then shall they be most clear and light, as we see Christs face did shine in his transfiguration like to the Sunne. Now our bodies be vile miserable, mortall & corruptible but then shall they be glorious, happy, immortall, and incorruptible: we shall be like unto Christ our Saviour, even as he is, so shall wee be. As wee have borne the image of the earthly, so shall we beare the image of the Heavenly. Here our soules are in great darknes, and dangers of many evils but there they shall be in great light, safe securitie, and sure felicity: Wee shall see God face to face, where now we see him but as in a glasse, thorow a dark speaking: there shall we behold Him even as he is, and be satisfied without loathsomnesse of his presence: yea, we shall be endued with most perfect knowledge. Where now we know but partly, there shall we know as we be known.

Heere our commodities are measurable short, uncertaine, and mingled with many incommunities: but there is mirth without measure, all libertie, all light, all ioy, reioycing pleasure, health, wealth, riches, glorie power

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power, treasure, honour, triumph, comfort, solace, love, unity, peace, cōcord, wisdom, vertue, melodie, meeknesse felicity, beatitude, and all that ever can be wished or desired, and that in most security and perpetuities that may bee conceived or thought not only of men but also of Angels as witnesseth he that saw it (I mean *Paul*) who was carried up into the third heave: *The eye hath not seen (saith he) the ear hath not heard neither hath entred into the heart of mā the felicity that God hath prepared for them that love him:* There the Angels, Archangels, Powers, Thrones, Dominions, Cherubins, Seraphins, Patriarks, Prophets, Apostles, Martyres, Virgins, Confessors, and righteous spirits, cease not to sing night and day, *Holie, holie, holie, Lord God of hosts! honour maiestie, glorie, empire, and dominion be unto thee: O Lord IESV redeemer! O holie Spirit the comforter!* For the light of the Moone, shall be as the light of the Sunne: and the light of the Sunne shall be seavenfold, even as the light of seaven dayes, in his blessed Kingdome where and when, he will binde up the wounds of his people and heal their plagues, O Lord, that we might have some lively sight thereof? that we might reioyce ever in the undefiled and immortall inheritance, whereunto God hath called us. and

B

which

which he doth keep for us in Heauen, that
 we might heare the sweet song of his saved
 people, crying, *Salvatiō be unto him that sitteth
 on the thron of our God, & unto the Lambe: that
 we might with the Elders & Angels sing &
 say: praise, & glory, & wisdom, & thanksgiving,
 and honor, & power, & might, be to thee, our God,
 evermore: that we might be covered with a
 white robe, & have a palme in our hands, to
 stand before Gods Throne night and day, to
 serve him in his tēple and to have him dwel
 in us, that we might heare the great voice,
 saying from heaven, *Behold the Tabernacle of
 the Lord is with men & He will dwel with them
 & they shall be his people. & God himself will be
 with them: as their God: O happy were they
 that now might have a little shewe of that
 holy Citie, new Ierusalem, descending frō hea-
 ven. prepared of God as a bride decked for her
 husband which He shewed to his servant S.
 Iohn. Truly this should we see if we were
 with him in the Spirit: but this cānot be so
 long as we are in the flesh: alas then and wel-
 away, that we love this life as we do! it is a
 singe we have little faith, or els how could
 we but night and day desire the messēger of
 the Lord (I mean) to deliver us out of al mi-
 series, that we might enter into the fruitiō
 of eternall felicity? But here will some man
 say, O sir! if I were certain that I should de-**

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part frō this miserable life into that so great felicity, then could I be right glad & reioyce as ye will me, and bid death welcome, but I am a sinner, I have grievously transgressed & broken Gods will & therefore I am afraid I shall be sent into eternall wo, perditio & misery. Here my brother, thou doest well that thou dost acknowledge thy self a sinner, and to have deserved eternall death; for doubtles *if we say we have no sin, we are lyars, and the truth is not in us,* A child of a nights birth is not pure in Gods sight: in sin we were born, & by birth or nature we are the children of wrath, and firebrands of hell: therefore cōfesse ourselves to be sinners we must needs, for if the Lord will observe any mans iniquities none shall be able to abide it: yea, we must needs all cry, *Enter not into iudgement O Lord for in thy sight no flesh nor man living can be saved* In this point therefore, thou hast done well, to confesse that thou art a sinner. But now where thou standest in doubt of pardon of thy sins, and thereby art afraid of damnation; my dear brother, I would have thee answer me one question: that is, whether thou desirest pardon or no? whether thou dost repent or no? whether thou dost unfeignedly purpose, if thou shouldest live, to amend thy life or no? If thou doest, even before God so purpose, and desirest his mercy,

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then hearken deare brother, what the Lord
saith unto thee, *I am he, I am he, that for mine
own sake will do away thine offences: If thy sins
be as red as scarlet, they shal be made as white as
snow, for I have no pleasure in the death of a sin-
ner, As surelie as I live, I will not thy death, but
rather that thou shouldst be converted and live*
I haue so loved the world, that I would not
spare my dearly beloved Son, the image of
my substance and brightnesse of my glorie,
by whom all things were given, but gave
him for thee, not only to be man, but also
to take thy nature, & to purge it from mor-
talitie, sin, and all corruptiō, & to adorne &
endue it with immortality & eternall glo-
rie, not only in his own person, but also in
thee, and for thee, whereof now by faith I
wold have thee certain, as in verý deed thou
shalt at length feel and fully enioy for ever:
This my Son, I have given to the death and
that a most shameful death, *even of the Crosse
for thee*, to destroy death, to satisfy my iustice
for thy sins: therefore beleeve, & according
to thy faith so be it unto thee: hearkē what
my Son himselfe saith unto thee, *Come unto
me, all ye that labor, & are ladē, and I wil refresh
you: I came not into the world to damne the world
but to save it: I came not to call the righteous but
sinners to repentāce I pray not (saith he) for the
mi: e Apostles only; but also for all thē that by
their*

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their preachig (hall beleeeve in Me. Now, what prayd he for such? Father (saith he) I will that wher I am, they may also be, that they may see & enioy the glory I have, & alwaies had with thee. Father save the & keep the in thy truth: Father (saith he) I sanctify my self, & offer up my selfe for them. Lo, thus thou hearest how my Son prayeth for thee: mark now what my Apostle Paul saith, we know, saith he, that our saviors Christs prayers were heard. Also, this is a true saying, That Iesus Christ came into the world to save sinners. hearken what he saith to the iaylor, beleeeve in the Lord Iesus & thou shalt be saved: for he by his own self hath made purgatiō for our sins. To him (saith Peter) beareth al the prophets witnes, that whosoever beleeveth in his Name (hall receive remission of their sins. Believe man, pray, Lord help my unbeleif, Lord increāse my faith, aske & thou shalt have heard ken what S. Iohn saith, If we cōfes our sins, God is righteous to forgive us al our iniquities, & the blood of our Lord Iesus Christ shall wash us frō our sins: for if We sin, we have a3 advocat, saith he, with the Father, Iesus Christ the righteous, and he is the propitiation for our sins. Harken what Christ is called, cal his name Iesus, saith the Angel, for he shall save his people frō their sins, so that where aboundance of sin is, there is aboundance of grace, Say therefore, who shall lay any thing to my charge: it is God that

absolvethe me, who then shall condemn me? it is
 Christ that is dead for my sins, yea, He is risen for
 my righteousness, & sitteth on the right hand of the
 Father and prayeth for me. Be certain therefore
 and sure of pardon of thy sins be certain and
 sure of everlasting life: doe not now say in
 thine heart, who shall descend into the deep? that
 is, doubt not of pardon of thy sins for that
 is to fetch up Christ again: neither say thou
 Who shall ascend up into heaven? that is, doubt
 not of eternal blisse, for that is to put Christ
 out of heavē: but marke what the Lord saith
 unto thee, *Even in thy mouth and in thine heart*
and this is the word of faith which we preach. If
 thou confesse with thy mouth, that IESVS
 Christ is the Lord, and believe with thine
 heart, that God raised him up from the dead
 thou shalt be safe: if thou believe that Iesus
 Christ dyed & rose again: even so shalt thou
 be assured (saith the Lord God) that dying
 with Christ, I wil bring thee again with him.

Thus (dear brother) I thought good to
 write to thee in the name of the Lord, that
 thou fearing death, for nothing els, but be-
 cause of thy sins, mightest be assured of par-
 don of them, & so embrace death as a friend
 & insult against his terrour, sting, & power,
 saying, *Death where is thy sting? Hell where is
 thy victory?* Nothing in all the world so dis-
 pleaseth the Lord, as to doubt of his mer-
 cie

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cie: in the mouth of two or three witnesses we should be content: therefore, in that thou hast heard so many witnesses, how that indeed, desiring mercy with the Lord, thou art not sent empty away, give credit thereto, and say with the Virgin *Marie*, *behold thy servant, O Lord, be it unto me according to thy word*, Vpon the which word see thou set thine eye only, & wholly, for otherwise here thou seest not God thy Father, but in his word, which is the glasse wherein now we behold his grace and fatherly love toward us in Christ, & therefore herewith we should be content, & give more credit to it, than to all our senses, & to al the world besides, *The word* (saith our Saviour) *shal judge*: according to it therefore, and not according to any exterior or interior shew, judge both of thy selfe, and all other things els: concerning thy selfe, if thou desire indeed Gods mercy, and lamentest that thou hast offended, lo, it pronounceth, *that there is mercy with the Lord for thee and plenteous redemptiō* it telleth thee who wouldest have mercy at the Lords hand, that the Lord willet the same, and therefore, thou art happy, for He would not thy death: it telleth thee, that if thou acknowledge thy faults unto the Lord, he wil cover them in his mercy. Againe, concerning Death, it telleth thee, that it is but a

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sleepe, that it is but a passing unto thy Fa-
ther that it is but a deliverāce out of misery
that it is but *a putting off of mortality & cor-
ruptiō*, that it is *a putting on of immortalitie &
incorruptiō*, that it is a putting away of an
earthly tabernacle, that thou mayst receive an
heavenly house or mansion, that this is but a
calling of thee home, from the watching &
standing in the *warefare* of this miserable
life. According to this (the world I meane)
do thou iudge of death, and thou shalt not
be afraid of it, but desire it as a most whol-
some medicine, and a friendly messēger of
the Lords iustice and mercy. Imbrace him
therefore, make him good cheare, for of all
enemies he is the least. An enemy (quod I)
nay, rather of all friends he is the best for he
bringeth thee out of all danger of enemies,
into that most sure and safe place of thy
unfained friend for ever.

Let these things be often thought upon:
let death be premeditated not only because
he cometh uncertainly (I mean for the time
for els he is most certaine) but also, because
he helpeth much to the contempt of this
world, out of the which, as nothing will go
with thee, so nothing canst thou take away
with thee, because it helpeth thee to the
mortyfying of thy flesh, which, when thou
feedest, thou dost nothing els but feede
wormes

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wormes, because it helpeth thee to the well-
disposing and due ordering of the thinges
thou hast in this life, Because it helpeth
thee to repentance, to bring thee unto the
knowledge of thy selfe, that thou art but
earth and ashes, and to bring thee the more
better to the knowledge of God.

But who is able to tell the commodities
that may come by the often and true con-
sideration of Death? whose time is there-
fore left unto us, verie uncertaine and un-
known to man, (*although to God it be certain,*
and the bounds thereof are not only known but
also appointed of the LORD, over the which
none can passe) because wee shoulde not
prolong and put off from day to day. the
amendment of this our wicked and sinfull
life, as did the rich man, in the Gospell
under hope of long life. And seeing it
is the verie ordinance and speciall provi-
dence of GOD. (and cometh not but
by the will of GOD) even unto a spar-
rowe, much more then unto us, who are
incomparablie, much more dearer than
manie Sparrows, and in that this Will of
GOD is not only iust, but also good
(for Hee is our FATHER) let us, if
there were nothing els but this, sub-
mitte our selves, our senses, and iudge-
ments, unto the pleasure of Him, beeing
content

content to come out of the roome of our
 Souldiership, whensoever he shall send for
 us by his purseuant death. Let us render
 to him that which hee hath lent us so long
 (I mean life) lest we be counted unthank-
 ful: and in that death cometh not but by
 sin, in that we have sinned so often, and yet
 the Lord hath ceased from exacting this
 tribute and punishment of us, untill this
 present time: let us with thankfulness praise
 his patience, & pay our debt, not doubting
 but that he being our Father, yea, our Al-
 mighty a most mercifull Father, can and
 will at his pleasure, if death were evill unto
 us (as God knoweth it is a chiefe benefite
 unto us by Christ) convert and turn it unto
 our everlasting good: but death being (as I
 have before shewed) not to be dread, but to
 be desired, let us lift up our heads in think-
 ing on it, and know that our redemption
 draweth nigh: Let our minde be occupied in
 the consideration, or often contemplation
 of the four last articles of our Belief, that
 is, *The communion of Saints, or The holy Ca-*
tholick Church, Remission of sins, Resurrectiō of
the flesh, and life everlasting By faith in Christ
 be it never so faint, little, or cold, we are
 members in very deed of the Catholick and
 holie Church of Christ: that is we have cō-
 munion or fellowship with all the Saints
 of

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of God that ever were, be or shal be, where-
 by we may receive great cōfort, for though
 our faith be feeble, yet the Churches faith
 (whereof our Saviour Christ is the head) is
 mightie enough: though our repentance be
 by little, yet the repentance of the Church,
 yet wherewith we have cōmunion is sufficient:
 though our love be languishing, yet the
 love of the Church, and of the Spouse of the
 Church, is ardent, and so of all other things
 we want. Not that I mean this, as though
 any man should think that our faith should
 be in any, or upon any other, than only up-
 on God the Father, the Son and the holy
 Ghost: neither that any should thinke I
 meane thereby any other merite or meane
 to salvation, than only the merits & Name
 of the Lord IESVS, but that I would the
 poore Christian conscience, which by Bap-
 tisme is brought into Gods Church, and
 made a member of the same through faith
 shoulde not for his sins sake, or for want
 of any thing hee hath not, dispaire: but
 should rather know, that he is a member of
 Christs Church, and mysticall bodie: and
 therefore cannot but have communion and
 fellowship of both, that is, of Christ him-
 selfe being the Lord, husband, and head
 thereof, and of all that ever hath been, be,
 or shall be members of it, in all good things
 that

that ever they have had, have, or shall have

Still doth the CHURCH pray for us by
Christs commandement, *Forgive us our sins*
Lead us not into temptation, Deliver us from
evill: yea, Christ himself doeth pray for us
being mēbers of *his body* (as we be indeed)
if that we beleeve, though it be never so lit-
tle, God grant this faith in us all, & increase
it in us, Amen. Out of this Church no
Pope nor Prelate can cast us, or excommu-
nicat us indeed, althogh exteriorly they
segregate us from the societie of G O D S
Saints. But enough of this.

As I would have us often to muse upon
the Catholicke Church, or Communion of
Saints, wherof we may not doubt, in what
estate soever we be, under pain of damna-
tion, beeing baptized, *In the name of the Fa-
ther the Son, & the H. Ghost:* so would I have
us to meditate upon the other articles fol-
lowing: that is, *Remission of sins, Resurrection
of the flesh, and Life everlasting.* It is an article
of our faith to beleeve, that is, to be certain
th at our sins are pardoned: therefore doubt
not thereof, lest thou become an infidell:
though thou hast sinned never so sore, yet
now dispair not, but be certaine that God
is thy God, that is, that He forgiveth thee
thy sin: therefore, as I said, doubt not thereof,
for in so doing. thou puttst a sallet on the
head

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head of thy soul, that the dew of GODS
grace cannot indeed drop into it, but slip
by as fast as it dropeth. Therefore, without
that sallet or soul nightcap be bareheaded:
that is, hope still in the mercie of the Lord,
& so mercy shall compas thee on every side
In like manner, the article of *the resurrection*
of the flesh have often in thy mind, being as-
sured by this, that thy carcase & body shall
be raised up again in the last day, when the
Lord shall come to iudgement, and shall be
made incorruptible, immortall, glorious,
spiritual, perfect, light, and *even like to the*
glorious body of our saviour Iesus Christ, for he
is the first fruits of the dead & as God is all in all
so shall he be unto thee in Christ: looke there-
fore upon thine own estate, for as he is, so
shalt thou be, *as thou hast born the Image of the*
earthly Adam, *so shalt thou beare the image of*
the heavenly: Therefore glorify now God,
both in soul and body: Wait and look for
this day of the Lord, with groaning and
sighing: gather together testimonies of this
which I do omit for brevitie sake, last of all
have often in mind *Life everlasting*, where
unto thou art even landing: death is the
haven that carrieth thee unto this land
where is all that can be wished, yea above all
wishes and desires, for in it we shall see GOD
face to face, the which thing now wee
can

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can in no wise doe but must cover our face
with *Moses* and *Helias*, till the face or fore
parts of the Lord be gone by. Now must
we look on his back-parts, *Beholding Him*
in His word, and in his creatures and in the face
of Iesus Christ our Mediator: But then we shall
see Him face to face, and we shall know as we
are known.

Therefore, let us think often on these
things that we may have faith lustilie and
cheerfully to arrive at the happy Hauen of
Death, which you see is to be desired, and
not to be feared, to all those that are in
Christ, that is, to such as do believe indeed,
who are discerned from those that only say
they do believe by dying temporally, that is, by
labouring to mortifie, thorow Gods Spirit the
affections of the flesh, not that they should not be
in them, but that they should not reigne in them,
that is, in their mortall bodies; to give over
themselves to serve sin, whose servants we are
not, but are made servants unto righteousness, be-
ing now under Grace and not under the Law.
And therefore hath God mercifully promi-
sed, that sin shall not reigne in us: The
which he continually grant for his
Truth, Power and mercies
sake. Amen.

A MEDITATION, CONCERNING the Kingdome of Christ, and that it is no corporall thing as the *Jews and Anabaptists do faine: to whom the* Papists (in manner) assent, making the Church so glorious and gay a Dame, farre unlike to bee Christs Spouse, who was here on earth in no such felicity and worldly glorie, as their Church is: They made more of the Good wife than of the Good-man, and therefore set forth to us a strumpet for Christs Spouse.

O Pen mine eyes, dear Lord, to see thy Kingdome, for it is Spirituall, and of carnall eyes simply cannot be considered: and therefore, lesse brought we to marvell to see it contemned, & the children thereof persecuted, the most part of men: (and especially the great men of the world) being Carnal & not Spirituall although by title many be called so. Give me thy light to see, that thy Kingdome (O Christ) is thy sitting on the right hand of thy Father and ours, and thy interpellation and mediation for us, and also thy giving of pardon and forgiveness of sins, and the Holy spirit of thy Church, that is, such as believe in thee, and call upon GOD the Father, through confidence in thee: and hereto thy sanctifying of them, that thou mayest

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mayst raise them up in the last day to life & glory everlasting: grāt me to know that for the attaining of all these benefits (which be the liberties & privileges of thy kingdom) thou hast ordained & ministry of thy gospel & Sacramēts thereby to call & bring men to knowledge of thy Father & Thee, which is eternal life, grant that I may feel in my self lively & comfortable, th'efficacie of the Holy Ghost, which is effectual by the ministry & word: and lest afflictions should dismay me & the cōpany of euill mē mingled with the godly, overthrow me, or offend me: grāt that I may not only know how that thy Church & the true childrē therof, shal in this world (until the last day) suffer persecution & that goats wil be amongst the sheep, until the day of iudgmēt, but also that I may in affliction reioyce and glorifie thine holy name, being preserved alwayes from the counsell of the ungodly and from the way of the wicked and from the seat of the scornfull, to delight in thy law night and day, to be made spirituall, and to haue the benefit of thy Kingdom & priesthood, which be both spirituall preserving thy people frō the tyrānie of sin & Sathan although in this life thou permit their enemies to vex them, to thy further glorie, and their increase in repentance and godlinesse: which give unto me, & increase in me for thine holy Names sake, Amen.

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SCRIPTURES, PROVING Christs Kingdome to be Spirituall.

MY Kingdome is not of this world, thou hast given him power of all flesh, that how many soever Thou hast given unto Him He might give to the same everlasting life. What is it? any worldly policy? no: therefore it followeth and this is everlasting life, that they may know Thee to be the only true GOD, and whom thou didst send, Iesus Christ, who sitteth on the right hand of GOD, and prayeth for us. The roote of Iesse shall stand up, and the Gentils shall make their prayers unto him, &c. By these two sentences we may see Christs kingdom and Priesthood to be Spirituall, and no politike regiment: He prayeth for us to His Father, and so reigneth, that he will be called upon, will hear us, satisfie us, and keep us, with his holy Spirit, as Gods children: For they are led by the Spirit of GOD: in their hearts He will write His law, &c. Which benefits let us look for, & no corporall kingdom we are fellow heirs with Christ: if so we do suffer with Him, we shall be glorified with Him, we are saved by hope: For Thy sake we are killed all the day long. In this world you shal have affliction. All that will live godly in Christ must suffer persecution: and many places there be, which teach us, that the glorie of

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A TREATISE AGAINST
Christs Kingdome, is no worldly dominion
or power, but a *spirituall thing*, that he wold
be resuscitated, & have a new & an eternall
life, righteousnesse, and glory, even such as
Christ hath. Besides this, *Paul* telleth, that
Antichrist shall bear rule in the Church until
Christ come to iudgemēt: then shall He de-
stroy his kingdom: so that the true Church
of Christ shall not have a worldly dominion
& kingdome, but rather be persecuted, and
especially towards the end of the world, as
Peter telleth, that as there was before Christs
cōming in the Church, false Prophets, and
the regiment was with the adversaries,
which bear the name of the Church, under
the which they destroyed the Church: so shall
it be in the Church after Christs time, *There*
will be (saith he) *many false Teachers, who will*
deceave, not a few, or the fewer part, but many, &
the greater part, as now the Papists have done
almost all Christendome. Again he saith,
that there will come mockers, who will make a
mocke of Religion: so that the Church cannot
but be persecuted. *Daniell* plainly sheweth,
that the beasts, that is, the Empyres of the world
shall be cast into the fire when Christ shall come to
iudgemēt: so that some wicked empires shall
continue until the last day. The true Church
of Christ is carefull for inward beauty, as it
is writtē of the kings daughter, whereas the
Papisticall

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Papisticall church nothing pisseth thereof,
but altogether careth for external geare: So
say our Papists in *England*, Come to the
church, and do as other men do outwardly,
and keep your conscience to your selves.

SCRIPTURES, PROVING THAT
in Christs Church upon earth, there shall
bee good and bad mingled untill the day of
judgement.

AS it was in the dayes of Lot, so shall it be in
Christs coming &c. In that night there shal
be two in one bed one shall be taken, &c Let the
(the tares amongst the corne he meaneth)
grow together until the harvest: the harvest is the
end of the world: then the Son of man shall send
forth his Angels, and they shall gather all offences
& givers out of his kingdome, and those which work
mickednes: so shal it go in the end of the world: the
Angels shall go forth, & separat the evil frō the
righteous, and cast them into the fornace of fire:
by these sentences we may see, that hypocri-
tes shall be mingled with the Godly, untill
the day of judgement, whereas the *Anabap-
tists* do cite the Prophets, who speaking of
Christs kingdome, use often figures & simi-
litudes of worldly Empires, that by tempo-
rall & visible things, we may arile to a deep
consideration of spirituall things in Christs
kingdome: let us learn to do: & again let

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us know, that the *Gospel* is the exposition of
the *Prophets*, & therefore those corporall me-
taphores in the *Prophets*, painting forth the
kingdom of Christ, must be interpreted accor-
ding to the *Gospel* which teacheth clearly
Christs Kingdome to be a Spirituall and not a
Temporall thing, as before is shewēd.
Moreover, the *Prophets* even themselves doe
plainly shew *Christs kingdom* to be a spiritu-
al thing: doth not *Daniel* say, that *Christ* shall
be killed? and doth not *Esay* also say, that
Christ shall give his life for sin? so that we may
see no affirmatiō of corporal dominiō here
on earth in this life. Besides this, the *prophets*
do affirme also *Christs kingdom* to be eter-
nall, and therefore cannot be temporall.
Figures and metaphores can be no other-
wise than *Allegorically* understood: I need
not to tell how that the *Prophets* use to
speak of *Christs kingdome*, that they do not
discern the times of this life and of the life
to come: Because *Christs Eternall King-*
dome is begun in Spirit and faith in this
life, and afterward endureth for ever. How-
beit, sometimes and often they do otherwise
and plainly shew, that *Christs Kingdome* and
Church shall suffer persecution in this life as in
the 2. Psalme: and 115. Psalme, *Precious*
the sight of the Lord is the death of His Saints.
And Psal. 71. *Esay* 30, *Dan.* 12

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THAT THERE IS AN EVER-
lasting life, where it is, and what know-
ledge and understanding thereof may bee
had in this life.

T Hat there is an Everlasting Life, none
will deny but such as will deny God :
for if it be true & iust (or els he is not God)
doe then can there not be but an Eternall Life:
that he hath both spoken it and promised it
in *Mat. 25. 1. Cor. 15 Heb 4. 11, 13. 1. Pct. 1.* it
that appeareth, and elsewhere in many places: So
may that to deny an everlasting life, is to denie
her God, to deny Christ, & all that ever He did:
bet also, to denie all piety and religion, to con-
eter demne of foolishnes all good men, Martyrs,
orall Confessors, Evāgelists, Prophets, Patriarks:
cher To be short, the deniall of eternall life is no-
nee thing els, but a deniall of the immortality
e it of the soule, & a plain making of a man no-
o nothing better than beasts. If it be so, *Let us
e li then eat and drink, for to morrow we shall die.*
King The Lord deliver us from this Saduciall and
n thi Epicuriall impietie, and grant us for Thy
Howmerites sake, dear God, that wee may bee
erwil assuredly perswaded, that there is indeede
ne an Eternall Life, and blisse with Thee for
e as in them that put their trust in Thee, amongst
ious whom account me for thy mercies sake.

Again. this Eternall Life, the place ap-
pointed forthem that be Thy servants, all

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men do grant to be with thee. Not because thou art every where, they do therefore thinke so of eternal life that is every where: for they by thy word, do know, that inas much as *no man can see Thee and live*: this eternall life and thy presence is most pleasur, and had in fruition after in another world, whereunto by corporall death, they do depart, and are translated to a place above them, where thou dwellest in a light, whereunto no man can approach: *Abrahams bosom* (we read) was above as the place for the wicked was beneath. *Helias was taken up into heaven*, and thy Son our dear Saviour prayed, *that where he is, those also might be, who thou hadst given him, & might see his glory.*

Now hear, dear Father, we learn by thy Spirit that our Saviour was ascended & taken up in his very body up into heavē, whither *Stevē* looked up & saw thy Christ standing on thy right hand to whom he prayed *O Lord Iesu receive my spirit* Grant I beseech thee, gracious God and Father, that I may have a clean heart, more and more to see thee, and so in Spirit to see and look often upon this place, whither bring me at the length in body also, I humbly pray thee

Now what a thing this everlasting life is, no man is able to conceive much lesse able to utter: for the peace of God, which is eter

nal life, passeth al understāding: *the eye hath
 not seen, the ear hath not heard, neither can mā's
 heart conceive those things, which thou (dear
 God & Father) hast prepared for thē that love
 thee, whatsoever can be spoken or imagined
 of thy kingdom, of the cleares, joy & felici.
 ty of the same, is nothing in comparison, as
 we may see by thy Prophets, who, because
 they could not otherwise, under corporall
 things have shadowed the same: so that the
 confidence of eternall life, what a thing it is
 can in no wise be told: howbeit somewhat
 we may be brought into some sight of it, by
 earthly things, to think on this sort, If God
 have given here so many things in a strange
 place, how many are the great good things
 that be at home? If in a prison are so many
 mercies, how many are they in the palace?
 If the wicked have so many benefites, what
 is the store prepared for thy servāts, O Lord
 If thy children find such comforts in the day
 of teares and mourning, what shall they find
 in the day of the mariage? If with beasts men
 being, have the use of so innumerable bles-
 sings oh how many are the blessings which
 they shall enjoy with thy Angels, and with
 thee thy self, O dear God, when they shall
 see thee, and have the fruition of thee, in
 whom is fulnes, without lothing of al good
 & faire things, so that nothing can be more*

desired, and that for evermore. This Thy children do not so see, as they now beleeve it: I say that even in their bodies, they shall see it for ever, (as *Iob* said) they beleeve that they shall see Thee, and their eyes behold Thee, when these our corporal eyes, our bodies being raised shall do their dueties. Such a knowledge of Thee they beleeve to have, as shall not be only intellectual & by faith, as now it is, but even a full sight and fruition yea, a coniunction & fellowship with Thee. *Now they see but in a glasse, even in a dark speaking, but then they shall see face to face:* For Faith, though it be the substance of things hoped for, and a certaine darke sight of Thee, yet it may not bee compared to the reward of faith, and glorious sight, which we shall see in the life to come, when Faith and Hope shall cease. Now Thy children know that they be Thy sons, though it yet appeare not what they shall be. Wee know (say they) that when our Christ, God and man, shall appeare, then shall wee be like unto Him, for we shall see Him even as He is. O great prerogative to see Christ as He is, which is not to bee considered so much for the Man-hood, as for the God-head it selfe: As *Paul* doeth also write, that when *all things are subiect unto the Son*, then shall He be subiect unto Thee, dear Father also,

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Thy *that God may be all in all: and therefore Christ*
 eeve our saviour prayed for us, *that we might know*
 hall *Thee to be only true God.* not that Christ thy son
 hat is not with thee, the true coequall and sub
 old stanciall God but that we might know how
 bo that after the iudgement of such a mystery
 uch of his Mediatorship shall not be in Heavē as
 ave, it is now in earth. Then Thou blessed Trini
 ith, tie, God the Father God the Son and God
 itio the H. Ghost, shall be all in all. Thou shalt be
 hee, the end of our desires, Thou shalt be looked
 pea. upō without end, Thou shalt be loved with
 For out lothing, Thou shalt be praised without
 ings wearines: although loathsomnes be wont
 t of to follow fulnes, yet our fulnes in the cō
 the templation of Thy pleasures, shall bring
 hich with it no kinde at all of loathsomnes. Sa
 aith ciety of joyes shall be in beholding Thee.

Pleasures are in thy right hād for ever: we shall
be satisfied when we arise after Thine image: I
meane in the Resurrection. Oh dear Father
 and shew thy self unto us, and we aske no more.
 like Oh grant us with thy Saints in everlasting
 s He Life, to praise with perpetuall praises Thine
 s He Holy Name. Happy then! & happy we are
 much againe, if that day were come, that we
 ad it might sing with thine Angels, Elders, and
 when innumerable thousands a new song and say,
 shall *Thou Christ Iesus who was slain, art worthy to*
 also *receive power, & riches, & wisdom, & strength*
 that *and*

& honor & glory & blessing: in this blessed life
all kind of maiedies, griefs, sorows and evils
be far away, & all full of all kind of mirth,
ioy & pleasure: Oh, that we might see now
a litle with S. Iohn, that holy City new Ierusalem
descēding from heauē prepared of God as a bride
trimmed for her husband! Oh, that we might
now something hear the great voice speak-
ing out of the Throne, Behold the Tabernacle
of God is with men, and He will dwell with them
& they shall be his people, & He shall be unto them
their God: He will wipe away all tears from their
eyes, and death shall be no more, nor weeping, nor
crying, nor sorrow for the former things are gone.

A MEDITATION OF THE
blessed estate and felicity of
the Life to come.

THis body is but a prison, wherein the
soul is kept, and that verily not beau-
tifull and bright, but dark and most dirtie.
disquiet and fustit, fraile and filled up with
most vermine and venomous Vypers (I
meane it, concerning our affections) stand-
ding in an aire most unwholsome, and pro-
spect most loathsome, if a man consider the
excrements of it by the eyes, nose, mouth,
ears, hands, feet, and all the other parts:
so that no Bocardo no Little-ease, no Dun-
geon, no Bishops-prison, no Gate-house,
no

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no Sinke, no pit maybe compared in any point, to be so evill a prilon for the body, as the body is for and of the soule: where by the children of God have bene occasio-
*ned to cry and lament their long being in it: Oh (said David) how long shail I ly in this pri-
 son? Oh wretch that I am (saith Paul) who shal deliver me out of this body of sin, which is an hea-
 vy burthen unto the soul, as the wise mā saith: and therefore the Godly cry, Now let thy ser-
 vant depart in peace: Oh that I were dissol-
 ved, and had put off this earthly and fraile tabernacle! Take me unto thee, and bring my
 soul out of this prilon, that it may give thanks
 unto thee O Lord: for so long as we be in this
 body we cannot see the Lord: yea, it is an
 heavy habitation. and depresseth down sore
 the Spirit from the familiarity, which it else
 should have with G O D.*

This world and life is an exile, a vale of misery, a wilderneffe of it selfe, being voide of all vertues and necessaries for eternall life, and full of enemies sorows, sighings, sob-
 bings. gronings, miseries, &c in danger to hunger, cold, heat, thirst, sores, sicknesse, temptations, troubles, death and innume-
 rable calamities, being momentany, short unstable and nothing but vaine, and there-
 fore is compared to a warfarc, a womans, tra-
 vell, a shadow and a smoake, a vapour, a word, a
 storme

A TREATISE AGAINST

*storme, a tempest, in the which, Gods people
feele great molestations, griefs, & troubles
now of Sathan himself, now of the world
now of their own flesh, and that so wonder
fully, diversly, dangerously, and contrarily
that they are enforced to cry, Oh Lord, When
shall wee come and appeare before Thee? When
shall this misery end? When shall we be delivered
out of this vale of misery? Out of this Wilder
nesse? Out of this continuall affliction, and most
perilous seas?*

But where Thou art, O Lord and deare
Father of mercy, there is not only no prison,
no dolors, no sorow, no sighing, no teares,
no sicknesse, no hunger, no heat, no cold no
pain, no temptations, no displeasure, no mal
lice, no pride, no uncleannes, no contention,
no torments, no horror, no sin, no filth, stink
death, no weeping, teares, miserie, mischief:
there is, I say not only no such thing or any
evill, noisome, or displeasing thing, but al
liberty, light pleasantnes, all joy reioicing
mirth, pleasure, pastime, health, wealth, ri
ches, glory, power, treasure, honor, triumph
comfort, solace, love, unity, peace concord
wisdom, vertue, melody, meeknes, felicity
beatitude, and all that ever can be wished or
desired in most security, eternity, & perpe
tuity, that may be thought not only of man
but of Angels and archangeles, yea, above
al

THE FEARE OF DEATH.

Althoughts: the eye hath not seen the like, the
ear hath not heard it, nor no heart is able to con-
ceive in any point any part of the blisfull beati-
tude, which is with thee, most dear God and
Father, most dear Lord, O Saviour, most
gracious good God and Comforter: where
Thou art, O blessed God, the Angels, Arch-
angels, Thrones, Powers, Dominatiōs, Cher-
ubins, Seraphins, Patriarks, Prophets, Apo-
stles, Martyrs, Virgins, Confessors, & righ-
teous Spirits cease not to sing night & day
Holy holy, holy, Lord God of Hosts, honor maies-
tie, glory, power, empire and dominion be unto
Thee. O God the Creator! O Lord Iesus the
Redeemer! O holy Spirit the Comforter!

In recordation of this, Oh how Thy
children reioyce! how contemne they the
pleasures of this world! how little esteeme
they any corporall grieve or shame! how de-
fire they to be with Thee! How amiable are
thy tabernacles, O Lord God of hosts (say they)
my soul hath a desire to enter into the Courtes of
the Lord. Mine heart & my soul reioyceth in the
living God: Blessed are they that dwell in thine
house, that they may alwayes be praising thee: for
one day in thy Courtes, is better then a thousand
elsewhere: I had rather be a doore-keeper in the
house of my God, then to dwell in the tentes of
ungodlinesse: For the Lord God is a light and de-
fence. And again: Like as the hart desireth the
water.

*Water brooks so longeth my soul after thee, O
 yea, my soul is athirst for God, even for thee
 ving God: When shall I come to appear before
 the presence of God? My soul thirsteth for Thee
 my flesh also longeth after Thee, in a barren and
 dry land, where no water is. They (thy children
 I mean, O Lord) desire the day of that their
 redemption, they still cry. Let thy kingdom
 come: they cry, Come Lord Iesus they lift up
 their heads, looking for Thy appearing O Lord
 who will make their vile bodies like to thine own
 glorious and immortall body: for when Thou
 shalt appear they shall be like unto Thee
 Thy Angels will gather them together, and they
 shall meete Thee in the clouds, and be alwaies
 with Thee: They shall hear this ioyfull voice
 Come ye blessed of my Father, possesse the King
 dome prepared for you from the beginning: Then
 shall they be like to Thy Angels: Then shall
 they be like unto the Sunne in Thy King
 dome: Then shall they have crownes of glo
 ry, and be endued with white garments of inno
 cency and righteousness, with palmes of victorie
 in their hands. Oh, happy is he that
 may but see that immortall and in
 corruptible inheritance, which
 they shall enioy for ever
 more, So be it.*

A PRAYER WHICH IOHN BRAD
FORD laid a little before his death
in Smithfield.

Mercifull God and Father, to whom our Saviour
Christ approached in his fear and need, by reason
of death and found comfort: Gracious God, and most
counteous Christ on whom Steven called in his ex-
tream need, and received strength: Most benigne holy
Spirit, which in the midst of all crosses and death, didst
comfort the Apostle S. Paul, with more consolations in
Christ, than he felt sorrows and terrours in the world:
Haue mercy upon me, a most miserable, vile & wretch-
ed sinner, who now draw neare the gates of death, de-
scended both in soul and body eternally, by reason of my
 manifold, horrible, old and new transgressions, which to
 thine eyes, O Lord God, are open and known. Oh, be
 mercifull unto me, and forgive me, for the bitter
 death & blood shedding of thine only Son Iesus Christ
 and though thy justice do require, in respect of my
 sins, that now thou shouldst not hear me, contemning
 thy daily callings yet let thy mercy, which is above all
 thy works, and wherewith the earth is filled let thy
 mercy, I say, prevaile towards me, thorow the merits
 and mediation of Christ our Saviour for whose sake it
 pleaseth thee to bring me forth now, as one of his wit-
 nesses, and a record bearer of thy verity and truth
 taught by him, to give my life therefore: To which dig-
 nity, I do acknowledge, dear God, that there was never
 any so unworthy and unmeet: no, not the thief that
 hanged with him on the Crosse. I humbly therefore
 pray thee, that thou wouldst accordingly aide and a-
 ssist me with thy strength and heavenly grace, that with
 Christ thy Son I may find comfort with Steven, I may
 see thy presence and gracious power with Paul and all
 others, who for thy Names sake have suffered afflicti-
 ons and death, I may find present with me thy gracious
 consolation

consolation; and may by death glorifie thine ho-
Name, set forth and ratifie thy verity, comfort the
hearts of the heavy, confirme thy Church in the truth,
convert some that are to be converted & so depart out
of this miserable world (where I do nothing else but
daily heap sin upon sin) and enter into the fruition
thy blessed mercy: wherof now give and increase in me
a lively taste and feeling, wherethrough the terroure
death, the torments of fire, the paines of sin, the danger
of Sathā, and the dolours of hell, may never overcome
me, but may be driven away through the working of the
most gracious Spirit, which now plenteously endue me
withall, that thorow the same Spirit I may offer (as now
I desire, and am ready to do) in Christ, and by him, my
self wholly, soul and body, to be a lively sacrifice, holy
and acceptable in thy sight, dear Father, whose I am
alwayes have been, even from my mothers wombe, yea
even before the world was made, to whom I comend
my self, faith & name, family & friends, countrey, and
all the whole Church, yea, even my very enemies, ac-
cording to thy good pleasure: beseeching thee entire-
ly to give once more to this Realme of ENGLAND
the blessing of thy word again, with Godly peace,
the teaching and setting forth of the same. Oh, dear
Father now give me to come unto thee, purge and
purifie me by this fire, in Christs death and passion
thorow thy Spirit, that I may be a brunt offering of
sweet smell in thy sight. who livest and reignest, with
the Sonne and the Holy Ghost, now and evermore
world without ende. Amen.

EPHES, 5.

*Awake thou that sleepest, & arise from the dead
and CHRIST shall shew light unto thee.*

FINIS.

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